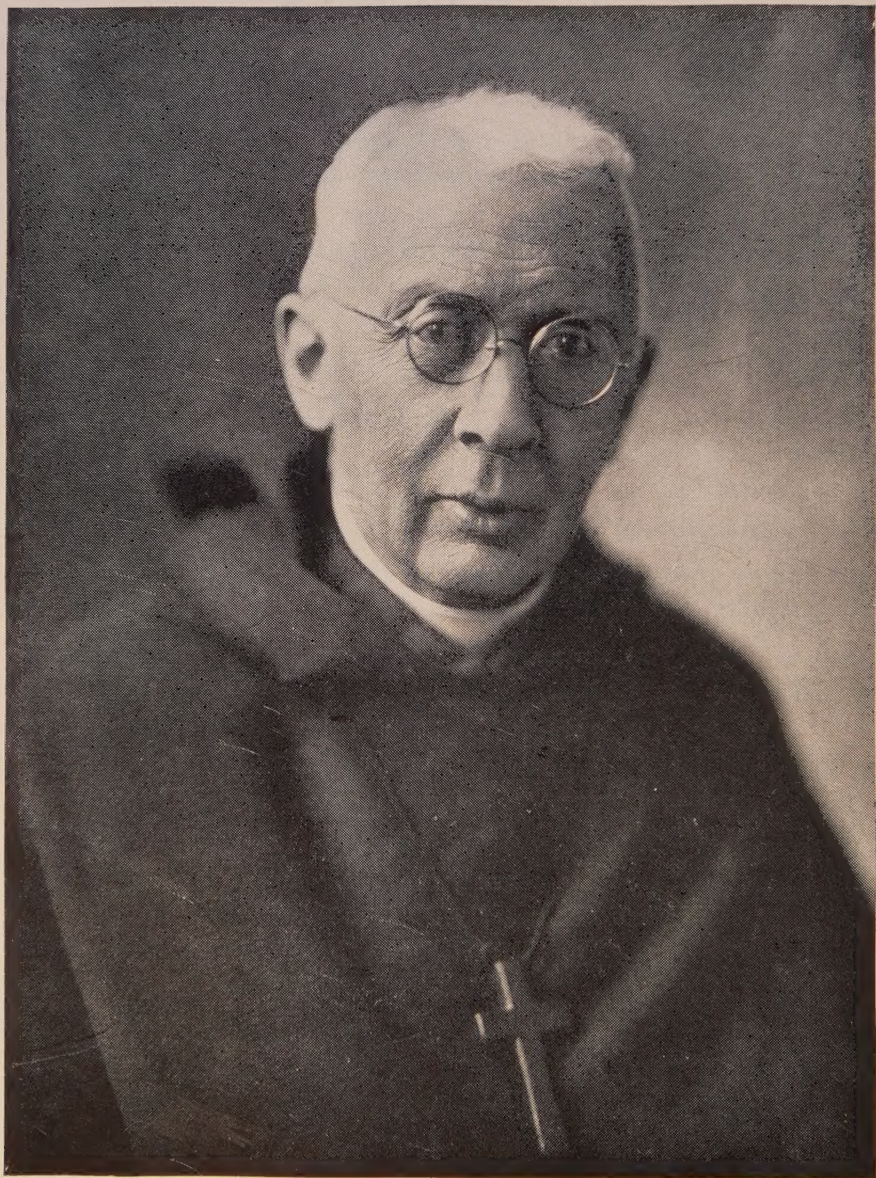


September, 1952

CONTENTS

PRIESTLY TENSIONS	259
<i>By the Reverend Rex B. Wilkes, D.D., Rector of Grace and St. Peter's Church, Baltimore, Maryland; Priest Associate of the Order.</i>	
DEVILS, DOCTORS, AND DIVINERS.....	263
<i>By Brother Sydney, O.H.C.</i>	
THE MYSTERY OF THE CHURCH.....	267
<i>By Bishop John of San Francisco; Russian Orthodox Church of North America.</i>	
"MERCY KILLING" IS STILL "KILLING"	269
<i>By John B. DeHoff, M.D., practicing physician in Baltimore, Maryland; member of the Presbyterian Church.</i>	
ST. ANDREW'S SCHOOL.....	276
HOW GOD MAKES US STRONG	279
FIVE-MINUTE SERMON	281
<i>By the Right Reverend Robert E. Campbell, O.H.C.</i>	
SHUTTING YOURSELF UP	282
MOUNT CALVARY MONASTERY.....	284
GOING PLACES	285
THE HOLY CROSS PRESS.....	287
INTERCESSIONS	287
NOTES	288



James Otis Sargent Huntington, O. H. C.

Father Founder of the Order of the Holy Cross

The Holy Cross Magazine

Sept.



1952

Priestly Tensions

BY REX B. WILKES

HERE is a strange and wonderful mystery here that is holding us all together as surely as if we were bound with cords or linked with chains. It is something we cannot see, but can only sense. Strange, when many of us do not know one another's names; nor even the part of the country our neighbor comes from. Yet here we are wrapped together in a unity that is stronger than blood or kinship or natural affection; and all because we share just one thing in common—the gift of a vocation to Holy Orders.

Because of this gift, we have a yearning to know and understand and be a part of the life of every other clergyman or aspirant priest. Some of us are bearing the gift bravely at this time. It is new and fresh and full of promise. We wear it like a king, who having recently come to the affairs of state, wears the crown lightly: self-contained, positive, drawing confidence from the reflection of light that plays around the highly-polished crown itself. But with some of us, the crown grows heavy. The gold is tarnishing. The

light is losing its brightness. Why? In any given year, there are, perhaps, three hundred men ordained in the Church. Twenty-five years later, some thirty of them will have made a worthwhile contribution to the Christian life. One hundred years hence, not more than five of them will be reckoned as centers of light in their generation. What happens to us? We all have the same training—the same background in education and preparation. We all serve the same congregations, encountering the same problems. It is not the parish that determines the ministry. There are no unique parishes—parishes differ only in the kind of trimmings that they employ. A parish is made up of people. And people are the same everywhere. In committing the seven deadly sins, St. Martin's-on-the-Mainline may use better grammar or do it with more finesse than St. Willabrod's-in-the-Wallow—but they are the same sins. The difference is merely in what the world calls glamour. And certainly the wide divergence in productivity in vocations is not in that ephemeral quality called 'ability.' If there

is one thing that those who gathered in the upper room shared equally it was their lack of distinction. D. R. Davies says that in the eyes of society, they represented a choice collection of cranks, crackpots and fanatics. No—the social origins of the Church are neither distinctive nor distinguished.

Then what happens? We all start out under the same banner, with the same high hopes of our calling, ready to serve the cause. And we find the going hard, so we begin to temporize. We become hesitant. We realize that what we thought was confidence was mostly cockiness—and we are not sure of ourselves. As the demands of a vocation become assertive—and they cannot become so until several years after ordination—many a man finds himself spiritually ill-equipped to meet those demands. It is at this point of realization that conflict enters in. We become like St. Paul: "That which I do I allow not; for what I would, that do I not; but what I hate, that do I." (Romans 7:15) In the beginning, we aspired to scale the peaks; but after awhile, we seem destined to trudge along in the valleys. We see the ideal of priestly perfection; and come to know the actual low level of accomplishment. This is typical of the partially surrendered state of

the clerical life. We who would give ourselves unreservedly to the love and will of God, know all too well that there is something in our souls that is stubborn, hard, unyielding—something of self that stands in the way of the gift. This aspiring, but not achieving—wanting, but never willing to let go—causes a constant conflict in the soul of every priest: a conflict that is so much a part of Holy Orders, that we are prone to think of it as being characteristic of the vocation. What can we do about it? Where does it originate? What are the tension points of the priesthood?

Contrary to popular thinking, they are not to be found in the relationship between priests and people. To be sure, there is a mountain of difference between the spiritual life of a pastor and his parishioners. That is as it should be. We are sent only to the lost sheep—they are the ones who need us. We cannot help the people unless we walk ahead of them. But, despite a recent witness in *Time Magazine*, this does not create a real point of tension. A clergyman, who is disturbed to the point of being rendered ineffective because every member of his congregation is not panting after righteousness every hour of the day, is unfit for a ministry in the Church on earth. Such may be the state of the Church in heaven; but in the meantime the mature priest accepts his people at the level of the Christian life where he finds them, and joyfully shoulders the responsibility of their growth.

Nor can we say that the disciplines of the clerical life constitute a basic conflict; for the disciplines are not unique to the vocation. Every ministry of service has its particular disciplines. A lawyer, to know the truth, must grind it out in study and research; a doctor keeps a round-the-clock schedule, with little time off; a case-worker, for the welfare of the client, repeats counsel over and over again, approaching the problem from every angle of persuasion. So the Church's ministry has its inherent disciplines: such things as moral integrity, sobriety, cheerfulness under provocation, restraint of temper under pressure or weariness. But the maintenance of these disciplines is found in character,

R. I. P.

FREDERICK HERBERT SILL, O.H.C.

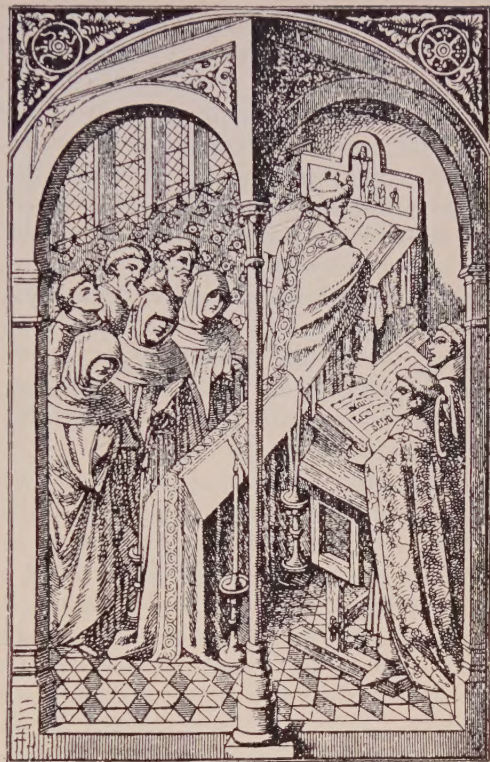
On Thursday, July 17, Frederick Herbert Sill, O.H.C., entered into eternal rest in the seventy-ninth year of his life, and after fifty years of profession in the community. For twelve years the founder of Kent School, Connecticut, had been an invalid. The burial office was said and a Solemn Mass of Requiem was celebrated in Saint Joseph's Chapel, Kent School, Monday, July 21. The burial took place in the adjacent cemetery. On Thursday, July 24, a memorial service was held in Trinity Church, New York City. The October issue of THE HOLY CROSS MAGAZINE will carry articles on Father Sill.

location. They are not supernaturally aided by ordination. And unless there is sufficient strength of character behind the vocation, it will never be useful to the Church. A Missionary Bishop once summed it up by saying: "You cannot make first-rate priests out of second-rate men."

Within Holy Orders, then, there are only two real tension points—two centers of conflict—that affect the life of the vocation itself. It arises from the fact that a priest never realizes the ideal of his vocation. We never reach the goal that God holds out for us. We are never as holy as we know we should or should be. We are always conscious of some vocational failure: an evasion of responsibility, an incident of pastoral neglect or a chronic condition of moral laxity. There is never a time when we are not disquietingly aware of not doing, as priests, what we would, and hate ourselves for what we do in place of it.

In this state of conflict, something has to be done. The easiest way out is to temporize. So we begin to temper the ideal to the actual. In reaching the heights inherent in the vocation, we reduce the clerical life to the level of professionalism. Growing weary of the climb up the ladder of perfection, we jump to the level of success, and watch with wary eye every opportunity of preferment and promotion. Feeling strange in the unfamiliar surroundings of saintliness, we warm ourselves in a comfortable succession of Altar Society picnics and Diocesan meetings. With the vocation thus dimmed, the priest's life becomes a matter of conformity to convention. As it loses its dynamic—its spark—its life—it is swallowed up in the routine of committees, councils, congresses and commissions. Interest in souls is replaced by concern with statistics. We cease to be vessels through which the love of God flows to man, and become packages of pompous pedestrianism.

And we cannot stand this compromise! The vocation is there, planted by God in the priest's soul—and will be there forever. The conflict is there, too; and will continue to increase tension, until the conflict is recognized as a part of this gift of a vocation.



REQUIEM MASS

There is no escape from this divine unrest. There is only the acceptance of it as divine. It is God who sets the sights. Our failure to reach them does not give us the privilege of lowering them. God wills that His priests be holy men, obedient to the demands of their calling. We may temporarily delude ourselves with busy work, but that is not going to change God's mind for us. It is far better that we accept the vocation, as God gives it, knowing that in the far-reaches of eternity, He will bring it to fulfillment, than to create a greater tension by compromising it, even temporarily.

The second point of tension arises from the Church's failure to measure up to that standard of perfection which we set for her. There is never a time when we are fully satisfied with the Church—when we are convinced that She is being the Church in all of her purity and glory. There is always some place where we can see a lowering of the standard, a satisfaction with second-rate accomplishment, or a lesser measure of

the fulness of the Christian life. And this hurts! There is planted in my memory a vivid picture of a great priest—a valiant old warrior who had served the Church in obscurity for over fifty years—his face twisted in grief, crying as he sang: "We love thy Church, O God, for her my tears shall flow." We can learn to endure our own failures. They are coated with a tolerance born of an understanding of our weakness. But for the Church, which we love with our lives, to be less than the highest measure of her greatness—this shatters our faith, it threatens our security. We feel as though we had been betrayed by a lover or a friend.

So to protect our ideal of the Church, we withdraw from the fellowship, behind the barricades of parochialism. And there, in the safety of our little bailiwick, we build a small replica of the Church as we think it should be. We set guards at the gates to keep the rest of the Church out and our own little flock inside, so that the influences of a larger Christianity never touch them. Safely entrenched behind our wall of individualism, we carry on a private battle. The sad part of this picture is that we are fighting an enemy that does not exist.

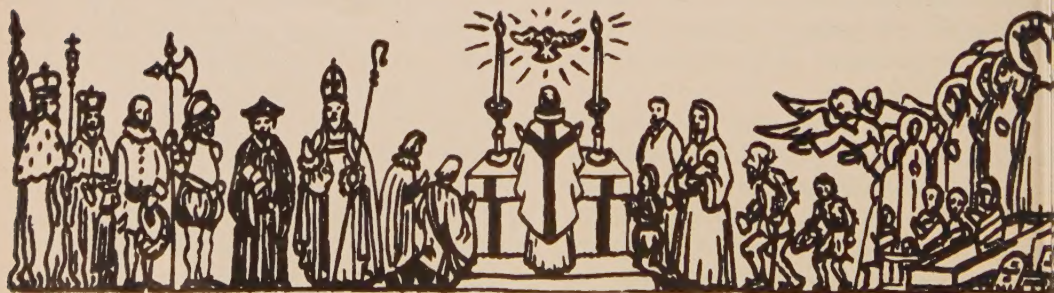
All our effort is for naught. There is no separation of the Church from the people who comprise it. The Church is not "they"—it is "we." We are the Church. Her health and her holiness depend upon us. They are not measured by the strength or weakness of one isolated cell in the Body, but by the total result obtained by an inter-action of cell upon cell. There is a limit to the Church's over-all greatness, but that limit is placed by the narrowness of our own surrender.

There is no doubt about the tension caused

by these two points of conflict. It is very apparent. But it is distressing that the Church accepts so casually the freneticism of her clergy. We have come to expect that a successful priest will be always on the verge of a nervous breakdown—overworked, tired, nervous, and harassed. We are over-worked; but is it not because most of us are working too hard at the wrong things, while we neglect the restfulness that comes from resting in God?

God is going to bring both His Church and His vocations to perfection; but He is going to do it in His own time and in His own way. To resolve the tensions, we must accept that fact. We are God's priests, according to His calling—not according to some preconceived, individualistic notion. And it is God's Church. Service in it means perfect freedom, provided we serve on God's terms and not ours. The gift of a vocation will mean either fulfilment or frustration for every one of us. It is consummate frustration to those who fight God with pride of self. And it is fulfilment heaped up and running over for those who efface self with an ever increasing surrender to His will and His way.

The final judgment will determine our worthfulness, and the measuring will not be according to the judgment of the world or the opinions of our contemporaries. The priest, whose greatness, hidden from men, is known to God, is the priest who counts. He is the man the watch-towers; to keep the light shining in our time and place; to guide the lonely, the frightened, the weary ones of the earth safely home to their Father: this is the task of vocation. This is the work of 'all Christ'!



Devils, Doctors, And Diviners

BY BROTHER SYDNEY, O.H.C.

INSTEAD of the 3 R's of American culture, an African boy of the Liberian Hinterland is brought up on the 3 D's—Devils, Doctors, and Diviners. Let me say at once that, except in the case of the diviners, these words do not carry their usual connotation. West Africa pidgin English is in a class by itself. Often, of course, we have no English word that will describe a thing found in Africa just because it has not been known in English speaking parts of the world. In the early days, when English speaking white people went into that part of Africa, they often had to find an English equivalent for some word or term in the native language. Some of the results are ludicrous, not to say misleading. At the same time, one is hard put to it to find words that will take the place of "devil" and "doctor" and, since their use is now so wide-spread, I guess we will just have to put up with this nomenclature.

Let us take a look at the Diviners first. This word is quite accurate and it is fairly easy for us to understand the function of these people. As in all other parts of the world, Africans want to know the future; they want guidance in the carrying out of some venture; they want to find something that has been lost; they want to trace a thief. In all these cases they go to a diviner.

Generally speaking, diviners are not organized but function on private business lines. The secrets of the trade may be passed down from father to son in a family, or they may be handed down from master to apprentice. But there seems to be no organized guild of magicians for the comparing of notes and the exchanging of secrets.

Methods vary a good deal. A sand diviner will sprinkle sand out on the floor of his hut, or on a slab of rock or a flat board, and he will observe the patterns made by the minute sand dunes. Or he may trace designs in the sand with a stick, muttering incantations as he does so. Others use pebbles or

sticks in much the same way. One is reminded of ancient Roman rites in the case of the diviner who uses a chicken. The chicken is cut open and the viscera thrown on the ground. The way the entrails settle decides the prophecy.

The "sasswood" is one of the most interesting of the tests by ordeal and various forms of it are found throughout Africa. There has never been any satisfactory scientific explanation given of how it works. One of the methods used in the country around our Mission is as follows. The diviner (in this case he may be called a doctor) prepares a "medicine" which is rubbed on the palms of the hands of the man whose guilt is to be decided. A metal ring is thrown into a pot of boiling palm oil and then it is extricated by the diviner (sometimes he holds it with leaves.) The sizzling ring is then put on the hand of the culprit. If he is innocent, he can hold it without harm; if guilty, it will burn him and he drops it. Some have tried to explain this phenomenon by saying that guilt causes the palm to perspire and this moisture unites with the protective "medicine" in such a way that it will not keep the heat from coming through.

All the glad tidings of the Gospel, all the benefits of our Saviour, however variously expressed in Scripture, centre in this one point, that He is become our Light, our Life, our Resurrection, our Holiness and Salvation; that we are in Him new creatures, created again unto righteousness, born again of Him from above, of the Spirit of God.

—William Law

As I pointed out in the preceding paragraph, sometimes it is hard to differentiate between diviner and doctor. But, when you remember all the connotations that "doctor" has in English, it is not surprising that there is a confusion in terminology in West Africa too. In fact, there seems to be

a multiplicity of doctors over there as here in America. Some of the doctors follow our more general definition, dealing with ills of the body. Undoubtedly these doctors know a great deal about native herbs and drugs, some for good, some for malevolent purposes. It is interesting that a plant which grows in Liberia from which cortisone can be derived for the alleviation of neuralgia used to be used by the natives as their source for the poison with which they tipped their arrows!

I remember a great chief who had suffered for years from a venereal affliction over in Sierra Leone and whom the European doctors there had pronounced to be incurable. About three years ago he came over to one of our native Liberian "bush doctors" and was cured in a few months. Of course, many such cures are psychological: the native trusts the old way rather than the new. But not all can be explained away like that. Unfortunately many of the doctors run a lucrative trade—and they charge plenty—in preparing potions for less ethical purposes.

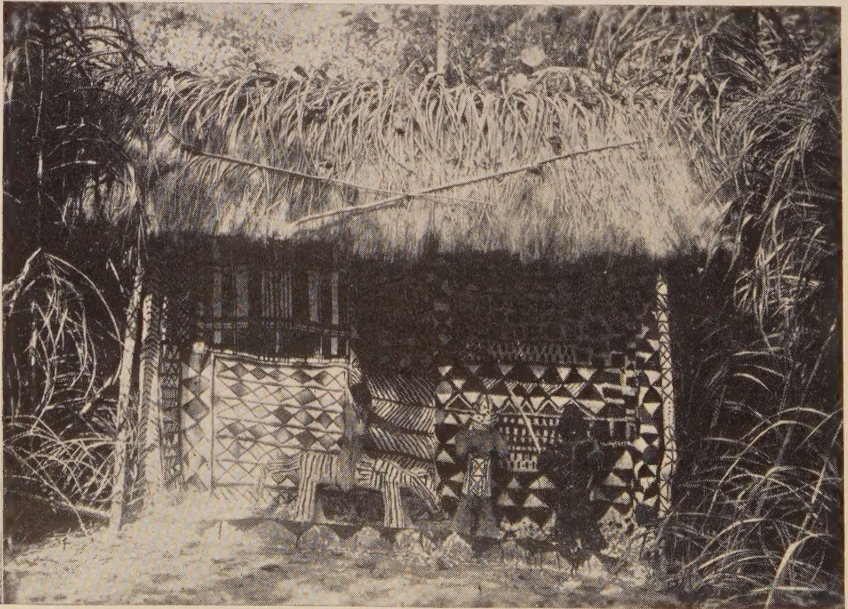
These potion-peddlers come closer to our old idea of wizards. Some of them do have a kind of association, especially

if they are linked up with a spirit which gives them their powers. Then the secrets of their trade will be passed down through the society and woe betide the one who divulges any of the secrets.

The term "doctor" is also applied to some of the higher-ups in the Bush Societies. As we will also have to consider these Societies in connection with the "devils," we had better get some idea of them now.

West African culture is based on the tribal system, which also involves the clan and the family as basic units. But interwoven throughout this culture are the phenomena known as the Bush Societies. These are not to be confused with the well-known Secret Societies, such as the Human-Leopard Society, which, as their name implies, is secret and limited in membership. The Bush Societies are general and, in order to be a complete member of the tribe, one must be a Bush Society member: it is one's claim to full citizenship. There is one for each sex and they are definitely kept separate. In our area, the men's society is called the Porro and the women's, the Bundo.

In the old days, a boy, when he was from



DEVIL HOUSE

even to ten years old, would have to spend a couple of years in Bush School in order to be initiated into the Porro. Nowadays the time is much shortened. Some of our Mission boys have gone for only a couple of weeks. It is interesting to note that circumcision is not one of the initiatory ceremonies for the boys any more. Whether it ever was amongst our people is a hotly debated question. It is general but is now performed when the boy is around four or five and may be done by men who are not Bush Society officials. In our hospital we perform many circumcisions every year, a fact we are glad of, as it is done under hygienic circumstances then.

The rites of the Porro are zealously guarded from women and from outsiders, such as ourselves. In fact, it would be desertion of trust on our part if we divulged such secrets and would be worse than if one talked of the secrets of a lodge here in America. One of the worst things white people can do in Africa is to pry into these native cultural societies and then make light of them. They are an integral part of these people's culture. One of the great disasters of South Africa was the detribalization of the natives and the sweeping away of their societies upon which their whole culture rested. And nothing was put in its place. There have even been many foolish missionaries who have required their converts to forsake their old ways and the end result has been African pseudo-Americans who adopt the worst features of our civilization and who have lost the best of their own.

This much can be said about the Bush Societies and their Schools: they seek to inculcate a true spirit of responsibility for one's place in the tribe. The boy in Bush School gets a new name and a new status (how like Baptism!) and starts a new life when he comes out. The thing we are trying to do is to integrate this African cultural pattern, not into an American mold, but into the corporate life of the Mystical Body of Christ, the Church. As the years have passed in our Hinterland Mission, we have been coming closer and closer to this end. We are on good terms with the Doctors and Devils who are



the officials of the Bush Societies and they often come and visit us. In fact, Christmas at Bolahun would not be complete if several Devils did not join in the festivities!

The Devils are preternatural beings who have great powers. It is interesting that our school boys who have learned the gender differences of English (which they do not have in their own tongues) always refer to the Devil as "it." But we must not think, because of this peculiar use of "devil" that it has anything to do with his satanic majesty.

There are several types of Devils; some we may see, some we may not see. The unseeable ones always pass in the night and only full-fledged Porro members may see or speak to them. All Devils have each their places in the hierarchy of the Porro and their special functions in the tribal set-up.

It gives one an eerie feeling at night to lie in bed and hear the noise of some Devil who is passing through. There is one who is very powerful and has seven voices. There is another who has a wailing, plaintive voice who comes around at harvest time and picks up offerings of new rice that have been left for it on the doorsteps.

One of the most interesting of the Devils which we can see is the "Up-Devil" or "Landeboi." It is about twelve feet high and can do wonderful acrobatic feats. One Christmas we had two Up-Devils come to visit us. Sam Koili, the head-mason, and I went up on the roof of the monastery where we had a wonderful ringside seat! The two devils sat on the cloister roof not far from us. Each was dressed with a tufted head-dress, leopard skin cloak, and very long trousers. They put on an astounding show

of dancing. When it came time for Fr. Whittemore to "dash" them (give them a present), he said, "There are a couple of rascals up on the roof." And one of those devils actually crawled up after us! We did not stay to be captured.

The little boys who have not yet entered Bush School have a Devil all of their own called "Jangui." It never talks but makes itself understood by banging two sticks together. Because of its peculiar headdress, we call it the "tea-cosy" Devil!

The "Yamboï" is somewhat of a clown. It has a large wooden face from which hang side-curtains of animal skins. The torso is covered by a jacket of palm fibres and the leggings are also made of the same material. It is a great mimic and takes off the Up-Devil in a most laughable manner.

The "Landau" is the most impressive of the Devils that we see. It has a large wooden mask with a crocodile-like mouth, replete with teeth. The mask is surmounted with a crest of feathers. The entire lower part of the Landau is composed of two layers of palm fibres like two huge skirts. Over the skirts a couple of colored blankets are generally worn. It carries an elephant tail with which it can give silent signals. The Landau is huge and, when it stretches up to its full height, must be over eight feet tall. It does wonderful dancing, after which it settles in

a squatting position to the ground, panting like some weird beast. It never speaks to anyone directly but always through an attendant, called a "Koluba." The Koluba always precedes the Landau, ringing a bell, clearing the way, and also smoothes out any part of the Landau's attire that has become disarranged. The Landau speaks in a high quivering voice and in a strange language (that of some neighboring tribe). In a loud voice which can be heard by all standing around, the Koluba interprets into the local dialect. If you cannot understand Bandi then another interpreter has to translate into English for you. A good friend of mine, by the name of Dee-dee, is a handsome young chap who often acts as the local Landau's Koluba. When Dee-dee appears in his white head tie and his palm-fibre sash, all he needs is a pair of winged sandals to look like Mercury. Just let me warn you to be sure to bring a handkerchief with you; for, when the Landau dances, there is plenty of dust!

To these 3 D's of the young African's life, we, in our Mission, are now adding the 3 R's. They are caught in the ebb and flow of two cultures. Pray that we may be able to give them the best of both and that both may be developed and offered to our Lord who Himself became Man and took His place in the tribes and culture of God's people, the Jews.



"UP-DEVIL" COMES TO TOWN

The Mystery of the Church

BY BISHOP JOHN OF SAN FRANCISCO

Ninth Contemplation

"And the Spirit and the bride say, 'Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.'"
(*Rev.* 12:17)

AND the Spirit and the bride say: come." . . . "And let him that heareth say, Come." (*Rev.* 22) I hear, O Lord, how—even apart from my sinful will—my heart calls and sings to Thee: I come!" If anyone else hears this gentle and peaceful call and also awaits Thy coming, whenever it might take place, he will understand my words and he will not condemn me for their feebleness, for my wishing to indicate as simply as possible the path to intellectually inapprehensible knowledge.

My word is as nothing. . . . But Thine is as deep as the eternal life.

The salt of Thy word is the logic of the future. True earthly philosophy, salted by the Logos, removes the stones from the path of her mistress—of Thy glory, O Lord.

Divine goodness is an active and eternal principle, stirring up itself without obligation or reward, to do the best and most excellent things in an eternal order.

—*Thomas Traherne*

There is a great deficiency of love in the world at present. And therefore there is a decline in theology. The number of words and books that give religious information has increased, but books that give spiritual nourishment have disappeared. Theological problems pass away like heaven and earth (*St. Matt.* 24:35) and do not nourish human spirit. . . . The words of theology have now no power. Men do not seek them and demons do not fear them.

The theology of the Church may be charismatic or systematic, or both. Scholarship, method and system are not a necessary

characteristic of theology, but the presence of divine grace is a true sign of theological speech and action. Systematic thinkers may be true to grace. Almost everything in the scholastic and much in the 'scientific' theology is non-charismatic. Human thought which has only the Christian 'anointing' (*I St. John* 2:27) may, even without the gift of theological grace, understand, contemplate and preach the Truth, feeding upon the Revelation. If man's thought is obedient to the Spirit of Truth it will not wander off into false wisdom but, moved by charismatic breath will follow its course with benefit to those who are not accustomed to feed upon Thy flaming last revelations. . . . Academic theology has in the course of centuries brought in much earthly dust into people's hearts and minds; and yet it has protected many from evil, has instructed and corrected many, setting them on the right path, even if not always perfectly understood by them.

Thy theology, Lord, is not merely the understanding of the Word. It also is the action of the Word in the world. Thy Logos created the world and man; the theology of the Church creates a new world and a new man through the One Eternal Word.

The theology of the Church is the preaching of the apostles and prophets continuing through the ages. It is the breath of Thy Word in creation, the radiance of Thy Church in the midst of this world and the wisdom thereof. . . . It is impossible to lay down the limits of theology in the world. It flows like a subterranean river and a hidden spring. One can only hear the manifested theology of the Church, the Word of the incarnate God accepting the flesh of human words. . . .

The whole life of the Church is theology. Every word of the Church—even the word of her administrative offices—is theology. Systematic theology is dead if it is not enlivened by, and is not the fruit of, charismatic theology. In the same way the word

of church officials is dead unless it is warmed by the love of service to men and by true zeal for Thee.

Heresy is the manifestation of a spirit and a life alien to Thee, Lord. It is life not according to the Heavenly Father's will, but to the will of another father who is called in the Gospel 'the father of lies.' He inspires every falsehood, including the theological. He seeks for his own mediums in the world just as Thou, the Light of the world, seekest apostles and prophets.

The longing for prophesying in those who

have no gift of prophecy has often led to artificial inspiration. The spiritual is replaced by the mental—the emotional and the intellectual. Thought is overexcited, and falls into error, enjoying the illegitimate joy of false knowledge.

But Thy charismatic gift comes from great and pure love of Thee.

The charismatic gift is the Spirit which breathes "where it listeth" and Thy Bride—the Church, who says "Come." And "His word was in my heart like as a burning fire . . . and I could not stay." (*Jer. 20:9*)



SAINT LAURENCE AND THE POOR

By Fra Angelico

"Mercy Killing" Is Still "Killing"

By JOHN B. DEHOFF, M.D.

WHEN the killing of human beings is advocated by prominent Protestant clergymen, it is imperative that such radical departure from the injunction, "Thou shalt not kill," be examined by all of us.

The very thought of putting an end to someone's life, quite arbitrarily, is naturally repulsive, and yet we are tempted, when a friend or relative is in severe pain and has no hope of recovery, to advance a case for "mercy killing." So that we may realize how urgently important is clear thinking in this matter of euthanasia, or killing under the guise of mercy, let us look at the case presented for it, and then examine the arguments against it. For euthanasia is murder, under the laws now in force.

A Society for Euthanasia has been active for some years in England, and its petitions for the legalization of mercy killing have included the signatures of Dean Inge, Dr. R. W. Matthews, the Dean of St. Paul's in London, playwright George Bernard Shaw, and biologist Julian Huxley, as well as a large number of prominent physicians. This group of distinguished persons unsuccessfully petitioned Parliament for the legalization of voluntary euthanasia, which would have meant that one who suffers greatly from an incurable ailment may ask to be killed. It differs from involuntary euthanasia, in that the latter is performed without the consent of the individual.

Would that it were as easy to act for our neighbor's good, or to avoid doing him harm, as it is for a well-trained and kindly nature to love him. There good-will is not enough; we need a method and a wisdom such as no one can have unless God the fount of all good give it.

—Saint Augustine

Involuntary euthanasia for some mentally deficient children is urged by a few mem-

bers of the American Society for Euthanasia. Nobel Prize winner Alexis Carrel included also the psychiatrically incurable and the persistently criminal. In practice, it has been suggested that the voluntary request for death would be submitted to a committee of legal and medical members, who could pass on such matters as the possibility of coercion or collusion, and on the accuracy of diagnosis and the probable outcome.

Voluntary euthanasia

Two years ago, 1,100 New York physicians and 386 Protestant and Jewish clergymen petitioned the New York State Legislature for the passage of a voluntary euthanasia law, which fairly well fitted the above pattern. Of 4,000 New York physicians reportedly polled by the American Society for Euthanasia, 80 percent agreed that it is a humane act to shorten the life of an incurable patient who pleads with his physician to do so, and all of the 4,000 were in accord that such killings are constantly occurring. This society, in its propaganda, stresses the merciful aspect of the deed, and it points to the currently illegal and clandestine nature of this act, to the degrading and dishonoring effects this criminality could produce in the conscience of the killer—not to mention possible conviction and punishment. Their contention that such mercy killings are an every day occurrence, happening so quietly and efficiently as to escape detection, has been sharply challenged by other physicians. In any event, it is strange to argue for the legalization of a crime because it occasionally escapes detection.

Advocates of euthanasia emphasize the insufferable pain of the afflicted, requiring ever-increasing dosage of anodynes until finally the drug is impotent, and suffering grows worse. Cancer patients, they say, piteously plead with conscientious physicians for merciful death. To the patient's anguish is added, it is said, the mental con-

flict of the physician who would kill them but fears legal action.

Actually, however, unrelieved pain is today a diminishing problem, and this argument is losing validity. The greater effectiveness of new analgesic drugs and the increasing skill of surgeons in the interruption of various pain pathways now furnish relief for those who would formerly have suffered. One of these newer medicines was recently studied by the Washington University Medical School at the St. Louis City Hospital. It was found to give satisfactory relief in 93 percent of all the cases in which it was used. The results in the thirty-two cases of cancer were very gratifying. In other cases, where discomfort is more localized, the nerves carrying the painful stimuli can be severed or injected with alcohol, thus affording prompt relief to the patient.

Many proponents of voluntary euthanasia would extend eligibility to patients with more protracted suffering from some incurable but not necessarily fatal diseases, including some forms of arthritis, osteomyelitis, and nephritis. The strain on the family members who must care for them is a

factor here. The mental anguish and the financial burden on parents of idiot children is raised as one argument for elimination of these "unfit;" the mental and emotional ease of the normal is therefore used to justify the removal of the nuisance. One senses an ambivalence of many euthanasia protagonists, albeit unconsciously expressed. On one hand they stress "powerful arguments of our mind" and deride the "weak sentimental reasons" of dissenters; while on the other hand they are themselves quite sentimental about the greatness and mercy of this act, which "could not but benefit the living."

The views of an eminent neurologist on the management of certain defective children were recently printed in a magazine of national circulation. Although formerly he had also favored euthanasia for types of chronic or incurable illnesses, more mature consideration had led him away from this belief. The dignified and cheerful stoicism of those who ultimately died, the unexpected improvement in those patients supposed fatally ill, and the occasional erroneous diagnosis by capable groups of physicians were some of the factors which encouraged him to nurture life in those who had once been normal.

But there was a group of patients whose hopelessness of recovery and segregated, unhappy life led him to regard them as mistakes of nature. These poor people are the congenitally nervously defective children, unfit from birth, constantly convulsed, idiotic or blind. For these, he believed that a properly legal extinction would not only remove the weariness of their care from relatives and society but also would release the souls of the child from a deformed body.

At first glance, such a proposal seems to possess a certain amount of merit. Upon closer scrutiny, however, we realize that this is merely another expression of a common tendency to shut away or eliminate from our consideration those problems which seem too difficult for us to cope with. These defective children include those with which this neurologist has failed. Not mentioned is another group of



BUST OF THE CHILD CHRIST
By Andrea della Robbia

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Kress Collection]

genitally nervously defective children, the writhing choreoathetotoids, many of whom have been brought from forgotten segregation to active participation in life through the efforts of a physician who is himself a choreoathetotoid.

Furthermore, other types of defective children were not included in that recommendation, but sad experience has shown that the appellation of "defective" can be subjected to ever-widening definition and ultimately could include the criminal and psychopathic. A Boston psychiatrist, Dr. Leo Alexander, writes: "To the psychiatrist it is obvious that this represents the eruption of unconscious aggression . . . on the part of relatives who have been understandably frustrated by the tragedy of illness in its close interaction upon their own lives. The hostility of a father erupting against his own feeble-minded son is understandable and should be considered from the psychiatric point of view, but it certainly should not influence social thinking. These arguments for legalized killing of certain incurable sufferers, upon their request, have a strong initial emotional appeal, but closer examination always reveals a consideration of the economic burden and its solution by the disposing of the load, a sense of "uselessness."

Nazi euthanasia

Why not try euthanasia for a short while, some may ask. Let them be shown the record of a country which was practicing euthanasia not even a decade ago—Nazi Germany. In 1931, two years before Hitler's accession, euthanasia was a chief topic of a Bavarian medical meeting, and eight years later was officially introduced into a German life. The titles of the organizations formed to carry it out were remarkably euphemistic: "The Charitable Company for the Transport of the Sick" carried patients to the killing centers and the "Charitable Foundation for Institutional Care" collected the cost of the killings from relatives. And they were nicely efficient, with clever means of killing and conveyor belts from the gas chambers to the crematoria.

Physicians were ordered to select the suf-



BUST OF SAINT JOHN THE BAPTIST

By Andrea della Robbia

(Courtesy of the National Gallery of Art, Washington, D. C.)
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ferers, until they were too busy and delegated the authority to hospital attendants. It has been suggested that these assistants often marked for elimination some of the trouble-makers, rather than the "incurables." Although originally designed to rid the State of the care of persons hopelessly sick, both mentally and physically, this program finally progressed through the persistently criminal and mental deficient to the racially different, and the politically unorthodox.

A gallows tree

Obviously, this seed of euthanasia grew into a gallows tree because of the soil which nourished it and the gardeners who tended it. In many areas of Germany the seed sprouted but failed to grow because of subtle resistance from healers and the general populace, and in Holland it fell on rocky ground and died because the Dutch physicians absolutely rejected it, even to the point of quitting practice. Nevertheless, its evil destructiveness is quite impressive.

One of the weaker arguments against euthanasia, which frequently is advanced, stresses the doubts of many individuals as to the adequacy of the safeguards against

criminal acts, against the killing of individuals accidentally, without consent, or in any other malicious fashion. A similar point is often raised that we are not certain of the diagnosis of "incurable," and that it is difficult, in many instances, to assess properly the degree of suffering which is being experienced. Perhaps the "incurable" will be helped by an advance of therapy which is not too far distant in time to be valueless. Perhaps a large portion of the torment is emotional in origin, possibly due to psychotic states which themselves are subject to successful treatment. Although there is much truth in these generalities, such arguments actually accept the advisability of euthanasia but merely doubt the available safeguards for the innocent.

Sin is majestic, penetrating, deadly. Majestic, because it manifests itself supremely not in Lust, but in Pride; penetrating, because it cannot be limited to actions which proceed from our voluntary choice; deadly, because, if our lives revolve around ourselves alone, they revolve around that which is mortal and passing to inevitable destruction.

—Edwyn C. Hoskyns

But the important reason for the denial of the request to kill in the name of mercy is the positive moral truth that it is wrong to kill under any circumstance.

Our dual personalities

Psychiatrists are well aware, as the Church has been for centuries, of the dual nature of our personalities, of the elements of good and evil coexistent. Freudian psychology has used the terms derived from the Greek gods of love, *Eros*, and of death, *Thanatos*, to apply to these conflicting desires to love and hate, nurture and kill. The presence of "thanatotic" desire is perceived in many activities of our life wherever pleasure is obtained at the expense of another's discomfort, pain, or destruction.

Like it or not, these aggressive tendencies are active in all of us; they are expressed in varying degrees and intensities, which range from vicious behavior or wanton destruction to the culturally acceptable outlets

of aggressive sports, such as boxing and wrestling, and even to hunting and fishing. It is true that benefits are derived from many of these activities, but characters are strengthened by the adherence to rules of sports which usually seek to limit or contain aggressive desires. We apologize for the urge for killing we currently possess and develop various arguments to justify the satisfaction of this need. On one hand we abhor brutality, and on the other hand each of us derives his own portion of pleasure, great or small, from acts the psychiatrists know to be cruel or sadistic, deny it though we will. In some other countries the legal status of cock-fighting and the bull ring are evidence of the greater need of their populace for the shedding of blood, but we accept easily the shouts of "Kill da Bum!" "Moider him!" at the prize ring, cries which are different expressions in our own culture of this same need.

Rather sympathy and love

The suppression of this selfishly aggressive or thanatotic side of our personalities has taken centuries. The negative act of suppression of bad tendencies has been a natural result of the positive accentuation of our strength to love and help, of our education and interest in the arts and beautiful crafts, of our increasing awareness of the importance of the individual soul. Just as individually we develop sympathy (literally meaning "to suffer with") for our fellow beings and learn to repress our desires to do them harm, so the race grows from the self-centered immaturity of the savage and headhunter toward civilization where brotherhood is ascendant. This refinement of individual behavior has been a requirement for the development of community living. Man has steadily acted to limit his harmful tendencies, to repress destructive desires, and yet to afford sufficiently acceptable substitutes or safety valves for them.

The general trend of the march of civilization has been toward more and more kindness, toward deeper and deeper reverence for life; it has been definitely away from the cruel, the aggressive, or the destructive. Even in legal circles, where

residuum of the eye-for-an-eye doctrine of punishment still persists, punishment by death is restricted to the most physically aggressive crimes such as rape, or the murderous ones. Another expression of the right for life, the movement to eliminate capital punishment, is constantly gaining ground.

Historically, elimination of the unfit and discard of the hopeless human burdens has been a practice of the savage, of those groups young in the evolutionary scale. We cannot afford to go backward in time and in social conscience to re-embrace any archaic practice from which we have departed. Indeed, we dare not take such a retrograde step. Any loosing of such a terrible force must not be permitted for it will ultimately turn and destroy us all.

Responsibility to misfortune

How, then, can we help to solve the

problem for which the misnamed "mercy death" is advocated? One answer is clear: we must educate ourselves to accept our responsibilities in our own misfortune, and in the misfortunes of those close us. In this self-education we are aided by the teachings of the Master, Jesus Christ, supported by the knowledge that nothing happens to us by idle chance, and strengthened by our recognition of the right of others to work out their own lives, poor and hampered though some lives may seem to our dim understanding. The mentally or physically handicapped child is not an insufferable burden to the parents whose characters are strong and whose hearts are full of affection.

Many instances come to mind where defective children have led happy lives in families whose loving parents have thanked God they received this duty, instead of rejecting it and shirking their responsibility



THE BAPTISM OF CHRIST

By Paolo Veronese

(Courtesy of the National Gallery of Art, Washington, D. C.)

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to care for their offspring; thus they set the attitude, not only of brothers and sisters, but also of all others who came in contact with them. In these families there has never been shame or seclusion or silence. Instead, the individuality of the unfortunate child was soon recognized, and what to others appeared as a Mongolian idiot or an imbecile was known by the parents to be a soul functioning with great difficulty through an inadequate body, a soul to be loved and cared for.

Education of our children, more by our example than any other way, is an obvious starting point in any solution; they will be the parents of tomorrow's deformed children, and they would be the suffering and dying patients of decades to come. We can encourage their endurance of what seems to be personal injustice, while teaching them to defend those who are undeservedly afflicted. Ever-increasing factual knowledge of our emotional and religious life can help give coming generations the inner security important to the adequate handling of suffering.

Those works alone are to be called good works, which are done for the love of God.

—*Saint Augustine*

Advances in medicine have since saved countless thousands from a hopeless state of deterioration. Therapy of disorders, previously thought irreversible, has salvaged persons stupid from glandular dysfunction, and returned to vigorous life many who appeared prematurely demented, the schizophrenics. Educators have learned to train for adequate careers many individuals who lack of moral endowment.

Hospitals for the care of the mentally afflicted have long existed; thanks to current public interest in mental disorders, inhuman practices in some of these institutions have been exposed. The trend is toward increase in the number of these institutions and improvement of their facilities. Their inmates are now properly seen as patients, no longer as mistakes of nature. They are now cared for as people deserving the best attention

possible, no matter how hopeless their prognosis.

Societies of patients afflicted with various chronic diseases have sprung up, dedicating themselves to the guidance of their fellow-sufferers and the support of medical research. These include the American Epilepsy League, the American Cancer Society, the American Heart Association, and the National Multiple Sclerosis Society, to mention only those having to do with more or less incurable conditions.

Examples

There are magnificent examples of men and women who, knowing of approaching death from cancer and suffering considerably, have led full lives nearly to the end of their earthly term. These people gave up a futile scramble for a miraculous cure or a change in diagnosis, but in no way did they give up their life, in no way did they give up doing for others. All of us can likewise draw on our own experiences for similar examples of homes happy with handicapped members and can recall courageous friends who similarly accepted their incurable disease or suffering. The pluck of these individuals is sustained by the character they have already built.

Let us now begin to shape our own reactions so that we may face our inevitable death naturally and fearlessly, so that we may more effectively live and work within the limitations of suffering or disease which may come to us in the future.

The solution to personal suffering from diseased bodies, and social suffering from diseased persons, is seen to lie, not in destruction of bodies, but in construction of character. Our own resources must be strengthened, so that individually and collectively we can do our utmost to help others who are tempted to reject rather than accept their responsibilities. We dare not solve the problem by going back to the taking of life. We must do it by moving forward to a better understanding of and a deeper reverence for life, in all its aspects.



Calvary In Stone

Worcester Cathedral

Bane and blessing, pain and pleasure
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.

St. Andrew's School

AN institution, like a human being, must adapt itself to changing conditions if it is to live and survive. The history of St. Andrew's is an excellent example of an institution growing to meet new needs, yet without losing its essential character. The process has taken place so slowly and naturally that it has been almost imperceptible. No one planned, much less forced, the development. It just happened, as year by year the School accepted the responsibilities it was called upon to take. Therefore although St. Andrew's today is outwardly different from what it was forty years ago, it is fundamentally the same School. It has not changed; it has grown with the society of which it is a part.

This can best be seen if we state the fundamental purpose of St. Andrew's School in a general form that is not expressed in the terms that have been dictated by the specific needs of the different periods of its career. That purpose is to provide a Christian education for boys who cannot otherwise be cared for by the existing schools that they can afford to attend. As one looks back over the history of St. Andrew's, one can see three ways in which this purpose has been expressed in changing circumstances.

The initial form of this basic purpose was very simple. It brought us to Sewanee in the first place. In the early years of the century, the coves around Sewanee Mountain were almost completely isolated from the rest of the world. Local education was almost non-existent and even the most talented could not get out to go to school elsewhere. St. Andrew's offered these boys a chance.

Perhaps the best proof of the effectiveness of St. Andrew's work in these early days is that so few of its old boys are still in the vicinity. That may seem a strange criterion. One might have expected that they would become leaders in their own communities. But, as we shall see in a moment, their home communities soon ceased to exist as dis-

tinctive entities. The majority of their population moved out. Those who had the advantage of a St. Andrew's education were equipped to make their way in the world. Many today are holding responsible positions in various cities from one end of the country to the other.

Education was the chief attraction St. Andrew's had to offer in the early days. It was, of course, Christian education from the start. It produced Christians, many of whom are leading laymen in our parishes today. Some parents in those days appreciated it as being Christian education. But to others the chief appeal was that it was the only real educational opportunity for their sons. Though Christians of sorts themselves, they had no knowledge of or use for the kind of religion St. Andrew's teaches. Fr. MacFarland used to tell of the instruction one father gave his son as he set out for school. "You let the Fathers teach you reading and writing and figuring, 'cause they're useful, but don't you let them tell you the earth is round 'cause the Bible says it has four corners."

The automobile brought the end of the isolation of the mountain people. For came the main roads, roads that not only transversed their territory, but penetrated into the coves themselves. The way into the world was open and many began to take it. Soon the family jalopy was considered as essential to the family still. Then came the county schools with its busses to pick up and return the children. The educational needs were met. St. Andrew's was no longer necessary.

But surely, because St. Andrew's education is Christian, it has something to offer that the state schools do not. We hope so.

The local people, however, who had never been particularly attracted by the School's religion, could hardly be expected to recognize this. Some did continue to feel that the general level of education was better at St. Andrew's and sent their boys for that reason. As there were not enough of them in the immediate neighborhood, the School began to accept boys from more distant commu-

Hence the first effect of the automobile at St. Andrew's was not so much to change its character as to spread its range. But gradually the local high school became more and more the center of community life and interest. A more impelling motive than a slightly better education was necessary to draw a boy away to school. This led to the first transition at St. Andrew's.

In the second period the dominant appeal at St. Andrew's was that it is a boarding school. There are boys who need a home as well as a school during their adolescent years. This may be because their home is broken through either death or divorce, or because parental care and discipline have proved inadequate. Many boys in this class could not afford the high priced schools and could not obtain scholarships at them. St. Andrew's was the answer to their needs.

Let us emphasize again that we are noting the stages of development at St. Andrew's in terms of the dominant reason for which the boys were sent to us. The School itself has at various times been primarily a Church school. Its chief objective has been to train its pupils in the Christian faith and life. Yet the principal motive that has led to entering the school has inevitably affected the general character of the school. The type of school that gave the rudiments of education to mountain boys was no longer adequate to give a better than average high school education to city boys of the white collar class who needed primarily the love, understanding and discipline of a Christian home. St. Andrew's had to develop to meet these new requirements.

Gratitude is never perfect, if it is not accompanied with love.

—Avrillon

Furthermore the change has been so gradual that it would be impossible to date the transitions. The earlier motives are still leading us boys today. Some come seeking a better education than is available in the local public school. Nowadays this takes the form of hoping to be more adequately prepared for college. Many others are primarily in need of



SAINT ANDREW'S TODAY

a home. But in recent years an increasing number are being sent to us through the Church. Priests or lay people who know of the School have recommended it to parents who, dissatisfied with secular education, are looking for a Christian school. Rectors or parishes have seen to it that a promising boy in the congregation has a chance to get a St. Andrew's education, even in some instances helping to pay his tuition. This brings us to the third phase of our development. More and more today boys are being sent to us primarily because we are a Church school.

We now have a better opportunity than ever to accomplish what has always been our chief purpose. When a boy comes to us already instructed in the ways of the Church, he is able to cooperate with the religious side of our life from the start. When he already has home parish connections, and especially if his parents are themselves practicing Episcopalians, he gets support and encouragement at home which not only leads to better cooperation with the Church life at St. Andrew's, but assures its continuance when

he leaves the School. Of course, we still welcome boys who are not Episcopalians. Many of them become so while at the School; some even bring their parents into the Church. But the increasing number who are coming to us primarily in search of a Christian education puts the emphasis where we want it right from the start. It is a real help when a boy's first question on arrival is, "Do you have a class for acolytes?" The boy who asked that question a few years ago, having since graduated from St. Andrew's, is now a junior in college and a Postulant for Holy Orders.

St. Andrew's feels that it is in a position to be of real service to the Church, not just in Tennessee, but throughout the country. (Last year twenty-five states were represented in the student body.) We are not trying to compete with the other Church schools. We want to offer a good Christian boarding school education (eighth grade through high school) to boys whose families cannot afford to pay full expenses. Our top tuition is \$700, which, of course, is less than it actually costs to care for a boy. This tuition is adjusted when necessary to what the parents can pay, as far as possible. Our aim is not to turn away a promising boy for financial reasons.

How can we do this? Our expenses are necessarily high. We must run a good school, or we would frustrate the purpose of St. Andrew's. A Christian education cannot be second rate. We have to have competent

teachers and adequate equipment, as well as living conditions that will make the School a good Christian home for the boys. Every year this costs more than it did the year before. Our annual budget has nearly doubled in the past five years. Yet in the same period we have raised our top tuition only once, from \$600 to \$700. Because of adjustments the average tuition actually received has risen even less. How can we make ends meet?

Sometimes we wonder ourselves. But by the grace of God we have so far been able to do so. We count on two things. First there are the sacrifices made by those directly connected with the School. The members of the Order stationed there, of course, receive no remuneration. The faculty and staff give their services for salaries that provide no more than a barely adequate living. The boys contribute their work through the school help system. The parents pay all the tuition they can afford at real sacrifice to themselves. This takes care of about half of our annual expenses.

For the rest we must depend on the gifts of our friends. We have many old friends who have seen us through up till now. We count on their continued support in the future. But we need new friends as well, boys to take the place of old friends who each year have to drop out because for one reason or another they are no longer in a position to help us, and to meet the additional expenses that rising costs force upon us. This is why we need your support, if we are to carry on the work God has given us to do.

St. Andrew's, then, offers its services to the whole Church. Up to the limits of its capacity, it is glad to accept boys from parishes all over the country who will profit from a Christian boarding school education and as far as possible, to take them at the tuition their parents or their parish can afford. We want as many Church people as possible to know of this opportunity so that they can make it available to the boys who need it. And we ask the prayers and alms of the faithful that the opportunity may be kept available. We hope we can count on your cooperation in this great rewarding work.



FATHER TURKINGTON AND TEST TUBES

How God Makes Us Strong

A Ninth Lesson for Children

Opening prayers: Our Father; Come, Holy Ghost; Gloria Patri.

Review of memorized answers: What happened on Easter Day? What happened forty days after Easter? What happened ten days after our Lord went into heaven? When does the Holy Ghost come to us? What does the Holy Ghost give us? What is God's Family called? When do we join the Holy Catholic Church? What does the Holy Catholic Church tell us?

"Game" questions: How many families do you belong to? The family name of this parish (building)? in the United States? all over the world? How many Eskimos in your family? How many kings and queens? How many saints? Why do we call ourselves "holy" when we're not? Two meanings for "Catholic?" How long have you been a Catholic? How many Catholics in this class? What advantage in being a Catholic? What happens when the Head of our Church dies? (It happened just once, and on the third day He rose again, never to die any more!) Why "Apostolic?" Why "Body of Christ?"

New lesson: How many want to be *strong*? But there are two ways: strong in our bodies (strong arms, legs, back, voice), and strong in *character* (in our souls). When we say, "George Washington was a strong character," what do we mean? (List his virtues on the board.)

Who *makes* people strong like that? Yes, but *how*? He makes our bodies strong by How does He make our souls strong. (If they reply "When we pray," say "Yes, but He has a very special way to *answer* that prayer.") He makes our souls strong by (print the word on the board *slowly*, waiting for them to guess and finish it) SACRAMENTS.

On page 292 in the Prayer Book find out what a sacrament is. Notice these three words: SIGN, MEANS, PLEDGE. "Sign" has two meanings: a printed sign (for instance?) or a way of talking without making any noise (examples of gestures). Which

do we mean when we say that Baptism is a sign of our being God's children? "Means" is harder to explain. But we drive nails by *means* of a We get to Hawaii (Bermuda. Alaska) by *means* of a We make our cars go by *means* of The doctor makes you well by *means* of You get word to your friend in Canada by *means* of God adopts us into His Family by *means* of So "means" is

We "pledge" allegiance to the Flag, and in church we pledge to give money, and both those times it means ? (promise). But it also means *proof*. The proof that you belong to God's Family is We say that Baptism is a sacrament because it is a SIGN that you are God's child, the MEANS by which He made you His child, and the PLEDGE to make you sure you are. So our first answer is, "God *makes* our souls *strong* by sacraments." How does God *make* our souls *strong*?

* How *many* sacraments? On page 292 it seems to say "only" But look at page 607: Article XXV mentions others which are *commonly called* Sacraments. It points out that they are not "Gospel" sacraments (not fully described in Matthew, Mark, Luke or John); that they are not "like" Baptism and Communion (not as important as they are); and that their visible signs were not ordained by our Lord (that is, not directly, in words from His own mouth, but only by His guiding the minds of His disciples). Now look carefully: does it say that they *ought not* to be called sacraments? What *other* name does it suggest for them? Now look back at page 292: does it mean "only two sacraments, period?" or does it mean "only two that Christ Himself ordained" and "only two that are necessary for all people?" *Whichever* use of the word your parish favors, we can certainly say for our second answer: "The two Great Sacraments are Baptism and Holy Communion." Which are the two Great Sacraments? How

* For younger children skip this paragraph except the questions and answer, which should be taught after the dramatizing of Holy Communion.

does God *make* our souls *strong*? Which are the two Great Sacraments?

In case of emergency (p. 281) who could baptize people? Exactly what do you say and do? Compare p. 279 and stress *pouring* water (enough so that it runs off) on the *forehead*, saying *all* the words *exactly* and at the same *time* that the water is poured. Rehearse this several times, all saying the words together, and each one pouring imaginary water on an imaginary child.

Now dramatize Holy Communion, as on pages 80-82, taking the part of the priest yourself and using imaginary bread, wine and vessels. The *doctrine* of the Eucharist, as of Baptism, deserves a separate lesson. The job at this time is to show what we mean by the word "sacrament," to make that word call up memories of what is seen and heard when sacraments are given. If the question and answer about the Great Sacraments was omitted above, it should be taught now.

Now let's go through the Prayer Book and see what other sacraments we can find. What do you find on page 296? Dramatize it, with a boy-bishop. This is what the *bishop* does: what does *God* do?

And on p. 300? You will probably find that an imaginary bride and groom will be preferred, but the class can tell each of them what to say. They may also give the minister the sentence at the bottom of p. 303.

Now look on p. 313, reading together the fine print beginning "Then shall the sick person" You will have to tell them that, though this is often called "confession," its proper (Prayer Book) name is "Penance." From p. 88 (top) is it meant only for sick people? For the dramatization, the priest

should sit, wearing a purple stole, the penitent kneeling. The words of Absolution are taken from the Visitation of the Sick in the Prayer Book of the Church of England.

What sacrament do you find on p. 320? If possible, show the small metal cylinder containing cotton soaked with the blessed oil and indicate how the priest dips his thumb in the oil and marks a cross on the sick person's forehead or breast (or, alternatively, on his eyes, nose, lips, hands).

In a similar way deal with Holy Orders, dramatizing the ordering of a deacon (p. 534), the ordination of a priest (p. 546), the consecration of a bishop (p. 558). They sum up in the following answer: "The five lesser sacraments are Penance, Orders, Confirmation, Unction and Marriage."* What are the five lesser sacraments? How does God make our souls strong? What are the two Great Sacraments? What are the five lesser sacraments?

The homework is to fill the blanks in the following:—

Name _____ Grade _____

God makes our bodies strong by _____
He makes our souls strong by _____
There are _____ Great Sacraments
_____ and _____. In Baptism we
pour _____ on the person's forehead
enough so that it _____, and so
(Prayer Book page 279), "

_____ and God _____ that person
as His Child and _____
his sins. In Holy Communion the priest
blesses _____ and _____ saying
Jesus' words (page 80), "This is my
body," and "This is my blood,"
and when we receive them _____ His
self comes to live in our hearts.

Some people use the word SACRAMENTS only for those two. But our Prayer Book gives directions for _____ other sacraments and most people call them sacraments also. On page 313 it says, "Then shall the sick person be moved to make a special confession of his sins," and the priest is to assure him of God's _____ and _____

* Arranged in that order, their initial letters make a nonsense word.



is the Sacrament of _____.
 beginning on page 529 are the services for
 making Bishops _____. and
 _____. : this is the Sacra-
 ment of _____. On page
 530 is _____. The
 bishop lays his _____ on the person's
 head, and _____ comes into his
 heart. On page 320 is _____ :
 the priest anoints the sick person with _____,
 and God _____ his soul and
 sometimes his _____ too. On page
 531 is _____ or _____ :
 the bride and groom promise to be true to

each other till _____ parts them,
 and God gives them strength to keep that
 vow.

Which of these Sacraments are in the
 Bible? (write the names in the spaces after
 you look up the passage in the Bible.)

Matthew 28:19.

Mark 3:14 & 15.

Mark 10:6-9.

Mark 14:22-24.

John 20:22 & 23.

Acts 8:14-17.

James 5:14 & 15.

James 5:16.

Five Minute Sermon

BY THE RIGHT REVEREND ROBERT ERSKINE CAMPBELL, O.H.C.

"And one shall say unto him, What are
 these wounds in thine hand? Then he shall
 answer, Those with which I was wounded in
 the house of my friends." *Zech. 13:6.*

ONE of the physical characteristics of
 a human being is that he has hands.

Beasts have none. Hands are gifts
 from God, special gifts to the race of men.
 Until a person's hands are injured, he can-
 not appreciate what a help they are.

Think now of those wondrous hands, the
 hands of our blessed Lord. With them He
 worked in the carpenter shop in Nazareth,
 sawing boards, planing them, fastening them
 together. Then, there must have been the
 daily chores about the house and garden,
 splitting wood, fetching water, hoeing the
 garden. Hands they were hardened by toil,
 but clean and honest, toil that sweetens bread
 and any meal.

When Jesus began his public ministry
 those hands of His were far from idle. We
 read that He touched a leper to heal him.
 He took little children up to bless them. He
 broke bread and touched the cup when He
 gave His disciples His Body and Blood.
 And then, at His Ascension "He lifted up
 His hands and blessed them." Competent
 hands they were in His Father's business,
 hands strong to heal and to save.

But at last in the Garden of Olives He
 was delivered into the hands of wicked men.

Because their own hands were foul with
 sin, they sought to mutilate His perfect
 hands. Men who could have been His friends
 lifted up their hands against the Lord's
 anointed. It is for us to ask ourselves, not
 whether hostile men wound our lives, but
 whether by our lives we honour His hands.
 There are two tests we can apply to arrive
 at the correct answer.

The first test is to inquire earnestly what we
 do with our own hands. As good Christians
 we cannot stoop to picking and stealing. Yet
 there are possibly those who teach evil with
 their fingers. Some have meddlesome hands,
 others idle, still others selfish or impure. Or,
 we may devote our hands to God's service,
 to work for His glory and thus merit His
 blessing. This is our opportunity as well as
 our calling.

Test the second is to find out what we do
 with our Lord's hands. Do we honour them
 by putting our hands in His for cleansing or
 for guidance? "Reach hither thy hand" said
 the Risen Lord to doubting Thomas. Put
 into His perfect hands our own battered,
 scarred hands and in full trust go forth with
 Him. Thus only can our hands be pure.
 Thus only can we work and abide with Him.
 Perhaps our friends wound us. The loving
 hand of the Lord alone can heal. As we read
 in the book of Psalms, "Let thine hand help
 me, for I have chosen thy commandments."

But those hands of our blessed Lord were wounded, wounded in the house of His friends. They were wounded to supply that fountain "opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Those who use the aspirations known as "Anima Christi" feel the full force of the words, "within thy wounds hide me."

In the book Exodus we read that Moses consecrated Aaron to be priest. The Hebrew word means literally to put something in his hand. In that sense we may think of the nails with which our Lord was fastened to the rood as being the instruments of consecration as our Great High Priest. The priest's hands must never be empty, for they bear gifts both Godward and manward. These gifts are holy.

So for us, no matter who we are, be we small or great, we have gifts to offer. Some-

thing surely, we can do for God, something for our fellows. Our hands too may be gnarled and wounded. Yet they can carry blessing when we lift them up. We commend to God's gracious keeping all we have, all we are, when day by day at Communion we pray, "Into thy hands, O Lord, commend my spirit." Our weak hands become strong and beautiful through Him whose hands first were wounded for us.

O blessed Lord by thy hands which are uplifted to heal and to bless, grant that my hands in thine, washed from all defilement, may also heal and bless. Amen.

There is no character in which Jesus Christ is more distinctly set forth to us than in that of a Priest, making atonement and intercession by his blood.

—John Henry Hobart

Shutting Yourself Up

IN an age of supersonics how remote the life of a monk or a nun seems. Your author remembers studying about monks in history courses, good courses too, and gaining the impression that monkery had gone out about the time of the Reformation except in very backward European and South American countries. You can imagine his utter consternation when he saw a greyfriar in one of our churches. Later he met the said priest outside the church and they talked together. During the conversation, to that point, formal and slightly uncomfortable, the friar pulled something out of the pocket of his mysterious "garb" and said: "Have a cigarette?" The unreality dissolved in the down-to-earth question and the strange figure came to life. Little did that layman know that in less than ten years he too would be wearing a monk's habit.

But legends and superstitions die hard, especially when they suit pet prejudices. The monastic life has been singled out for its share in this misunderstanding. The misconceptions can be divided roughly into two great divisions and for the sake of charity as well as brevity we might call them, (1)

ignorance of fact, and (2) ignorance of purpose.

"I can imagine no more horrible a life than being shut up in a monastery." That is so typical of a general attitude that it stands out as the first obvious objection to the religious life. Now my parents were sensible enough never to punish me as a child by shutting me up in a closet. Nevertheless from voluntarily entering into closed, dark and poorly ventilated places, I share a dislike for such confinement. But to speak of the twenty-three acres of grounds at Holy Cross, West Park; the aerie at Santa Barbara with its now internationally publicised view; the pine bowery at Saint Andrew's; or the luxuriant surroundings at Bolahua, as approximating tombs for the living is nothing short of grotesque. One of us might say with far greater justice: "I can imagine nothing more horrible than to be shut up in a bank. Think of spending five full days a week shut up in a stone building with bars at the windows!"

We do not mean to underestimate the work of bankers; some of our best friends are bankers. But our critic may retort: "Yes,

bankers lead useful lives." Now complete the sentence. But you do not want to hurt our feelings. Financial stability, security and enterprise are valuable to society, so there is a real purpose to the man who sits at the bank and loves his job for that reason.

Now the monastery is a house of prayer and as Christians we must believe that prayer matters; it is of supreme importance, much so that God calls some to devote themselves to this work as a life occupation. Prayer is work, a great deal more than a few sultory petitions thrown up to God before going to bed at night.

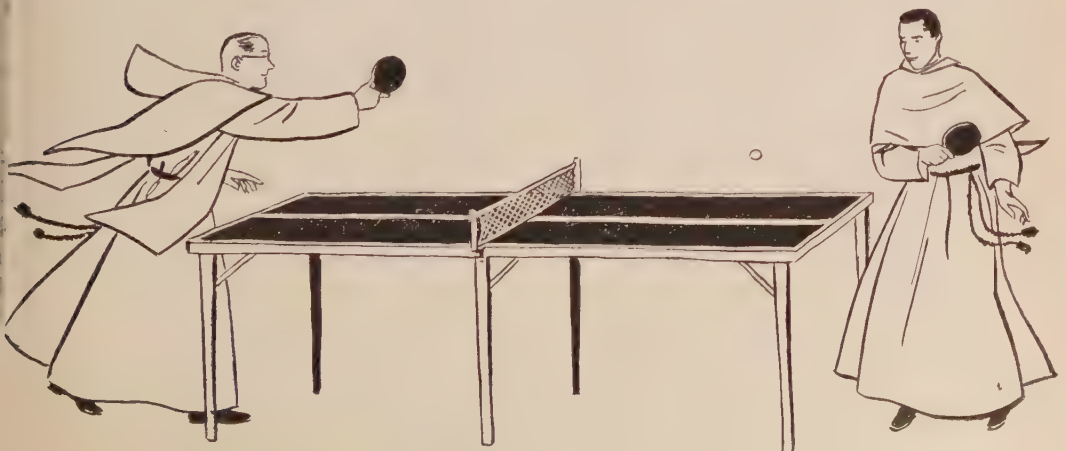
So when we "shut ourselves up" we are with God. Now is there anything especially terrible about that? Is it undesirable to want to be in His Presence most of the day?

Well you say, "No. That is not exactly what I mean. I really mean, there is so much good to be done in the world, why do you leave people? Be honest isn't it running away from reality? Monks are escapists, aren't they?"

These are fair as questions to someone who knows the religious life first-hand, but they are not fair accusations. First of all, ask yourself what is the greatest thing I can do for a person, as a Christian? You may say: "Set him a good example." That might be for a purely selfish reason: you want him to be like you. There are many good things you can do for a friend, but the best thing you can do for friend or enemy is

to pray for him. No people on earth are more closely tied to those living in the world than the religious who is constantly praying for the conversion and sanctification of all men.

Now you ask about escapists. In this world there are many things to escape, the police, for instance. That used to be a practice in days gone by, but is not much tried in these times for criminals to run to a monastery. We read a medieval story about how a robber took refuge in a monastery, but was so much bored by the existence and hated the food that he decided to risk capture rather than to endure the atmosphere of prayer. All joking aside, you mean that term which is vaguely called "escape from life." That may be paraphrased as an attempt to escape from yourself. No, it does not work in a monastery, for once you are there you find that you look at yourself in the mirror when you shave in the morning and there is such a terrible lot of silence when you are there with that vexing person called yourself. Then there are other people you have to be with a great deal of the time. You have to scrub floors with them, you have to pray with them, and you have to eat with them. Most of them you would never have chosen to associate with if you had a choice in the matter. If you do not like people you will find them awful. How they irritate: they blow their noses just to irritate you; they rattle dishes in a way you never dreamed would annoy; they say things



which rub you the wrong way; they sing flat in choir and make your flesh creep. Not even the Devil could have invented such exquisite torture, you think.

The religious life is like submarine duty. You enlist, you take basic training, you get into the ship, down comes the hatch and you are submerged. There you are and you have to get on with the crew, or else—.

Well, the escapist leaves the monastery—it is easier to escape in a crowd out in the world.

The religious life is made of just the same kind of people you find in the world, the only difference is: we sinners are trying to live a special life of dedication to God for the conversion and sanctification for those in the world.

Mount Calvary Monastery

MOUNT Calvary Monastery at Santa Barbara, California, is the headquarters for our work in the far west. It is dramatically situated in the hills behind Santa Barbara. The view must be seen to be believed. Below lies the city, to the east and west stretches the coast line of the Pacific Ocean, forty miles in each direction (though on a clear day one can see double that distance) and behind are the gracious mountains.

The house itself was begun as a private residence with the best architect of Spanish design on the west coast. But misfortune stayed the builder's hand, and it was only a shell of a building, boarded up from 1934 to 1948. In the latter year the Order was looking for a place to serve as our western home, and our attention was called to this half-finished residence. The superior saw the possibilities, and since an unexpected legacy arrived with funds just equal to the purchase price, the property was bought and the house was given the title of Mount Calvary. With very few changes it has adapted itself as an ideal monastery and retreat house.

The work centered at Mount Calvary consists in the preaching away from the house, the holding of missions, conferences, schools of prayer, and special preaching. We are also privileged to help our brethren in parishes and to supply for them when they are ill or on holiday.

The work at the monastery consists in the reception of guests for short periods of time and, most important of all, the holding of both private and public retreats for priests and laymen. Private retreats for different

periods of time, may be arranged at any time by writing to the father-in-charge. Public retreats are usually arranged through parishes. We do not like large retreats. An ideal number is ten. The retreats for laymen usually begin Friday night and close at the following Sunday noon dinner. During this period, complete silence is observed. There are four services during the day and four addresses are given. We are happy in the growing popularity of these quiet houses when tired business men can "get away from it all" and, by drawing close to God, find new hope, inspiration, and energy.

"When the question is asked: 'How much does it cost?' we reply: 'Give us what you can.'" There are no set fees. It usually costs us about \$3.50 a day, but we would deeply regret it if anyone stayed away for financial reasons. We have no endowments, no salaries. Our life is one of faith. We feel that we will be supported if our service is of value to men.

Ordinarily there are in residence at Mount Calvary four members of the order. There is usually a young man staying with us to help in the work. From time to time a priest comes to stay for a few months. But we cannot receive boarders as the presence of any regular income would endanger our tax exemptions.

The chapel is the center of all our activities. Here we gather at regular intervals during the day. We do not require our guests to be present at all our services. They are asked to come to Holy Communion, Vespers, and Compline, and they are welcome at the other services.

There are no high-pressure methods

Mount Calvary. The natural beauty of the place, the dignity of the house, the hush and power of the chapel gives a great sense of the Presence of God.

Visiting hours are from 3:00 to 5:00 each

afternoon. If you are interested in staying more than a few minutes, please write the father-in-charge, Mount Calvary Monastery, Box 1296, Santa Barbara, California.

A warm welcome awaits you.



MOUNT CALVARY MONASTERY
The Patio Garden

Going Places

WE speak of the Sisters of St. Helena. Their Mother House and Novitiate is located at Helmetta, New Jersey. The building is the old Christ Home for Girls, belonging to the Diocese of New Jersey. Through the generosity of the Bishop the Sisters have the privilege of living there indefinitely, rent free. And most welcome they have been both locally and in the diocese at large. New Jersey is glad they have come.

But that is not all. The community was founded in Versailles, Kentucky, in 1945. It is thus one of our youngest religious groups for women. In Versailles, in the heart of the far-famed blue grass region, they have their "Old Kentucky Home." There is the splendid Margaret Hall School for Girls, of which the Church may well be proud.

Across the street is the Sisters' Convent, where, with the official approval of the Order of the Holy Cross, the Sisters first started to observe our Holy Cross rule, so far as it applies to laymen.

Margaret Hall is an accredited preparatory school in the Southern Association of Colleges and Secondary Schools. They need a chapel and more dormitory space. The library is adequate, but dreadfully cramped. But in spite of these physical handicaps, the young women graduated year by year would be an ornament to any institution of learning. The buildings and athletic field are located on a fine roomy bit of land near the Western end of the city.

At Versailles the Sisters are all busy in the school. But what do they do at Helmetta? Just keep house, grow flowers and squab-

ble among themselves? That would be a sorry picture. First, the novices are there, being trained for life membership in the community. There is not much room for guests, but guests do come for retreats or for a rest. Sisters help with religious instruction in the local parish, and elsewhere as they are able. They conduct retreats and quiet days for women in quite a number of other parishes, too, as occasion arises.

The Sisters have no servants at all. In their convents they do all their own work. Did you ever see a Sister pushing a lawnmower? Yes they do, and they grow flowers and vegetables in their gardens, not forgetting to take notes of the birds and the weather. After all that they must find time for what the rule enforces as the chief business of each day; Mass, the seven canonical hours of prayer, known as the Offices, and one hour of mental prayer. Add to this the required reading and study, the private and common intercessions in chapel, and you wonder whether a twenty-four hour day is long enough to cram it all in.

These Sisters have been recognized officially by our Chapter at Holy Cross as Sisters Associate of the Order. They are not

members of the Order of the Holy Cross but live and pray and work under the same rule. The spiritual bond is a happy one for us all. The Sisters have their own organization. Their finances and all such temporal affairs are in their own hands. For the present, the Superior of the Order of the Holy Cross is also their Superior, to ensure their acquiring our spirit and the many intangibles of the vows and rule. They are exceedingly apt pupils.

Holy Cross is blessed in having several groups of Associates. Some of these have large memberships. No matter to which group a man or a woman may belong, there is established at once the golden bond of charity to tie us all more firmly to our blessed Lord. We have no desire to draw anyone to ourselves. Besides the obvious danger in attaching people to ourselves personally, for a Religious it is the wrong principle entirely. Our rule is very definite about this point, and was written by our Father-Founder many years ago, when Associates were not numerous. Along with St. Paul we must endeavor to lead each individual a bit nearer to Christ, and be found in Him.

The Order of St. Helena is the smallest group of Associates numerically, as well as the latest in time. The future for them, as for us, lies in God's hand. But if they continue as they have begun, they merit His rich blessing, as well as the official recognition they have received from us.

Just as a little aside, the Convent at Versailles are on a branch line of the Southern Railway. They say that the engineer always tips his hat to the Sisters when his locomotive chugs past the rear porch of the Convent. Again, Helmetta has the old Camden and Amboy tracks running along the main street of the town, right in front of our Convent. So may it not indicate that with such adequate transportation at the door, these Sisters in more senses than one will be "going places?" So it seems.

God bless them always. God bless the engineer and all others who wish them well. May He prosper their going out and their coming in as they work and pray for the bright, new world which only He can give.



The Holy Cross Press

IN his book *An American Cloister* the late Father Hughson expressed the end purpose of the Holy Cross Press when he wrote, "No account of the activities of the Order [Holy Cross] would be complete without a notice of our publications, which we regard as among the most effective of all our missionary works; conducted as they are for the purpose of spreading the Faith of the Church, and in leading souls grounded in this Faith to higher levels of spiritual life. We believe whole-heartedly in the 'Apostolate of the press.' We live in an age when everyone reads something, and if the devil did not actually invent printing, as some have rashly averred, he certainly makes liberal use of it for the propagation of all that is evil. The Church should not be less vigorous and aggressive in its use of the press . . . there is the opportunity to place the truth before the millions in such form that they will read it and awake to its appeal."

For well over fifty years the Order of the Holy Cross has been trying to teach the Faith through the printed word. THE HOLY CROSS MAGAZINE has been published without interruption since 1889, and about the turn of the century we began to issue small tracts dealing with the Faith and its practical application to the life of worship and work. Such tracts as "The Truth About Confession," "The Invocation of Saints," "Prayers for the Dead," "Does the Church Teach Eucharistic Adoration?", "Is Your Minister a Priest?", and many others, were considered by many of that day to be "very dangerous", "disloyal," "alien to the teachings of the P. E. Church," etc., etc. The Church generally has made quite an advance since those early days of the Catholic Revival, and Holy Cross has been privileged to play a small part in the whole missionary movement. The movement continues, of course, and our books and tracts are now finding their way into parishes where, even ten years ago, they would have been taboo. Within the past five

years our Canadian accounts have increased about 800 percent.

Our books and tracts and HOLY CROSS MAGAZINE are printed by commercial printers. This fact spoils the romantic angle for those who picture the monks busily setting type, running the presses, trimming and binding, and what not. To produce our publications at Holy Cross would require an immense outlay for equipment, and even if that were forthcoming we would be at a loss to staff even a small plant. However, we ship all orders from West Park. The copies of the Magazine are mailed from the printing office in Poughkeepsie. But all correspondence, manuscripts, orders and subscriptions should be sent to West Park where all business details are handled. The Press business office and packing room are located on the first floor of the Novitiate and the Novices are the ones who pack and ship your orders for Press items.

The Press is not a separate organization but merely the publications department of the Order of the Holy Cross. The small profit from the sale of books and tracts is applied to the annual deficit incurred in publishing the Magazine. The Magazine may never be entirely self-supporting, but several hundred new subscriptions would certainly help to lighten our financial burden. To the best of our knowledge it is the only periodical in the American Church devoted to the cultivation of the spiritual life, and we have reasons to believe that it is serving a useful purpose. We invite you to share in this work by taking out your own subscription and by subscribing for friends. Help us, too, in spreading the Faith of the Church by distributing Holy Cross Tracts.

Intercessions

Please join us in praying for:—

Father Superior attending the meeting of the House of Bishops at General Convention, Boston, Massachusetts, September 6-20; while there preaching at the Church of

the Advent on Sunday, September 14, Holy Cross Day; conducting the annual priests' retreat at Holy Cross Monastery, September 23-26.

Father Kroll conducting one of the retreats for seminarians, September 16-19; preaching at the Church of the Mediator, Allentown, Pennsylvania, October 5.

Father Packard attending the religious life meeting to be held in Boston at the time of the General Convention.

Father Adams conducting one of the retreats for seminarians, September 16-19.

Father Gunn representing the Holy Cross Press and Holy Cross Magazine at the General Convention; conducting a retreat for women at the House of the Redeemer, New York City, September 26-28.

Father Stevens conducting two retreats for seminarians at the House of the Redeemer, New York City, September 13-16; 17-20; holding a quiet day at Trinity Church, Southport, Connecticut, September 23.

Father Gill supplying at the Church of the Holy Comforter, Poughkeepsie, New York, September 7.

Notes

Father Superior conducted the long retreat for the Order of Saint Helena, Versailles, Kentucky, and presided over their chapter.

Father Kroll preached at Christ Church, Rochester, New York.

Father Hawkins conducted retreats at Pittsfield, Massachusetts; at Peekskill, New York, for associates of the Community of Saint Mary; at Hartford, Connecticut.

Father Packard conducted a retreat at Adelynrood, Massachusetts, for clergy.

Father Gunn supplied one Sunday at the Church of the Holy Comforter, Poughkeepsie, New York.

Father Stevens supplied one Sunday at the Church of the Holy Comforter, Poughkeepsie, New York.

Father Terry, who has been assigned to work at Mount Calvary Monastery, conducted a retreat for associates of the Order of Saint Helena, at Versailles, Kentucky; preached liturgical missions at Saint John's Church, Kansas City, Missouri, and Saint Mary's Church, Denver, Colorado.

Father Gill supplied at Helmetta, New Jersey, and at the Church of the Holy Comforter, Poughkeepsie, New York.

At the annual chapter of the Order, following the long retreat, the Father Superior announced that in addition to his present duties as assistant superior, Father Kroll would take over the office as novice master. Father Whittemore is to be assistant novice master. Brother Herbert Bicknell is to be bursar and Brother George assistant bursar. Father Packard will become the director of the Seminarians Associate in November. Father Stevens is to be located at the mother house until November when he will be transferred to Saint Andrew's, Tennessee.

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An Ordo of Worship and Intercession Sept. - Oct. 1952

- 25 St Cyprian BM Double R gl col 2) St Ninian BC 3) Edward Bouverie Pusey C—for the seminaries of
the Church
- 27 Ember Wednesday V col 2) of the Saints 3) *ad lib*—for the increase of the ministry
- 28 Thursday G Mass of Trinity xiv col 2) of the Saints 3) *ad lib*—for the Oblates of Mount Calvary
- 29 Ember Friday V col 2) of the Saints 3) *ad lib*—for the Confraternity of the Love of God
- 30 Ember Saturday V col 2) of the Vigil 3) of the Holy Spirit—for the bishops of the Church
- 1 St Matthew Apostle and Evangelist Double II Cl R gl col 2) Trinity xv cr pref of Apostles LG Sunday
—for all ordinands
- 2 St Maurice and Companions MM Simple R gl col 2) of the Saints 3) *ad lib*—for the Seminarists Asso-
ciate
- 3 Tuesday G Mass of Trinity xv col 2) of the Saints 3) *ad lib*—for vestrymen
- 4 Wednesday G Mass as on Sept 23—for the American Church Union
- 5 Lancelot Andrews BC Simple W gl col 2) of the Saints 3) *ad lib*—for the Church of England
- 6 St Isaac Jogues and Companions MM in America Double R gl—for the Priests Associate
- 7 Of St Mary Simple W Gl col 2) SS Cosmas and Damian MM 3) of the Holy Spirit pref BVM (Vener-
ation)—for the Order of Saint Helena
- 8 16th Sunday after Trinity Semidouble G gl col 2) St Wenceslaus M cr pref of Trinity—for the sorrowing
- 9 St Michael and All Angels Double I Cl W gl cr—for Saint Michael's Monastery, Tennessee
- 10 St Jerome CD Double W gl cr—for Church scholars and teachers
- October 1 St Remigius BC Simple W gl col 2) of the Saints 3) *ad lib*—for the Liberian Mission
- 2 Holy Guardian Angel Gr Double W gl cr—for refugee children
- 3 Friday G Mass of Trinity xvi col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for the faith-
ful departed
- 4 St Francis C Gr Double W gl—for the Franciscans
- 5 17th Sunday after Trinity Semidouble G gl col 2) St Placidus and Companions MM 3) of the Saints cr
pref of Trinity—for Christian reunion
- 6 St Bruno C Double W gl col 2) St Faith VM—for religious vocations
- 7 Tuesday G Mass of Trinity xvii col 2 of the Saints 3) *ad lib*—for the peace of the world
- 8 St Brigit of Sweden W Double W gl—for Christian family life
- 9 SS Denys Rusticus and Eleutherius MM Simple R gl col 2) of the Saints 3) *ad lib*—for the persecuted
- 10 Friday G Mass as on October 7—for chaplains in the armed services
- 11 Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)
—for the Community of Saint Mary
- 12 18th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for the
tempted
- 13 St Edward KC Double W gl—for the Confraternity of the Christian Life
- 14 Tuesday G Mass of Trinity xviii col 2) of the Saints 3) *ad lib*—for Mount Calvary Monastery
- 15 St Theresa V Double W gl—for the Holy Cross Press
- 16 Thursday G Mass as on October 14—for the prophetic witness of the clergy

From The Business Manager . . .

Greetings To, And From . . .

To all our friends, new and old, who are here in Boston for the General Convention, we extend cordial greetings. We hope that your visit here will result in a greater knowledge of the Church and a deeper devotion to our Blessed Lord. To all friends elsewhere we send warm greetings from the Hub City of the Universe.

Symphony Hall . . .

Our Press exhibit is on the second floor of this great hall where the House of Deputies is holding its sessions. The number of our Booth is 53, and we hope that you will drop in for a visit.

Many A Slip . . .

Having sent greetings from Boston we will now confess that this is being written on the afternoon of July 17th, from our office at West Park, N. Y. However, barring all unforeseen circumstances we will hope to be there from the 7th, through the 18th of September.

West Park . . .

From time to time we like to run this little item on this page: West Park is a very small hamlet situated on the west shore of the Hudson River about 80 miles north of New York City. It is almost directly opposite the slightly better known village of Hyde Park, N. Y. We are on highway 9-W, six miles north of Highland which is opposite Poughkeepsie. We are 69 miles south of Albany. Think you can find us?

Visitors . . .

They are always welcome at Holy Cross. Men may visit us for several days by writing to the Father-in-Charge, allowing

time for his reply. As we do not have a guest house for women, they have to find living quarters elsewhere, but they are welcome to the outer reception room of the monastery proper, to the gallery of the main Chapel, and to the office of The Press. There are two excellent tourist places nearby.

Devotional Cards . . .

Some of the finest to come to our attention are published by Berliner & McGinnis at Nevada City, California. They will send you a catalog on request. See their ad in this issue.

Family Prayers . . .

We are really sincere in wanting all subscribers to feel that they are members of our "Holy Cross Family" and we continue to hold you in our daily thoughts through the strong bond of prayer. You, and your loved ones, are remembered at our altars, and especially at the offering of the Holy Sacrifice. And we do value your prayers for us and our works.

Frankly, A Plug . . .

The "Church Quarterly Review" a journal of essays and reviews designed to promote sound learning and a deeper understanding of the Christian Revelation is having hard sledding. We want to commend it to the Clergy and to the layman who appreciates solid mental fare. Subscriptions are One Pound per annum. Send to: Church Quarterly Review, Thorncote, Edgemoor Road, London, W. 13.

Cordially yours,

FATHER DRAKE, *Priest Associate*
Order of the Holy Cross